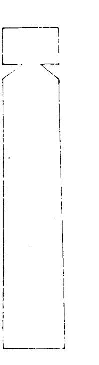
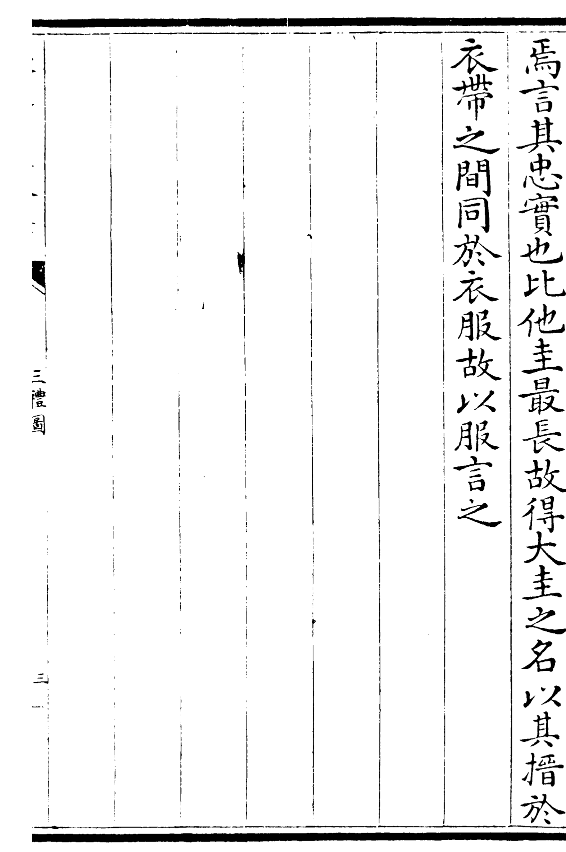
摛藻堂四庫全書薈要

经部

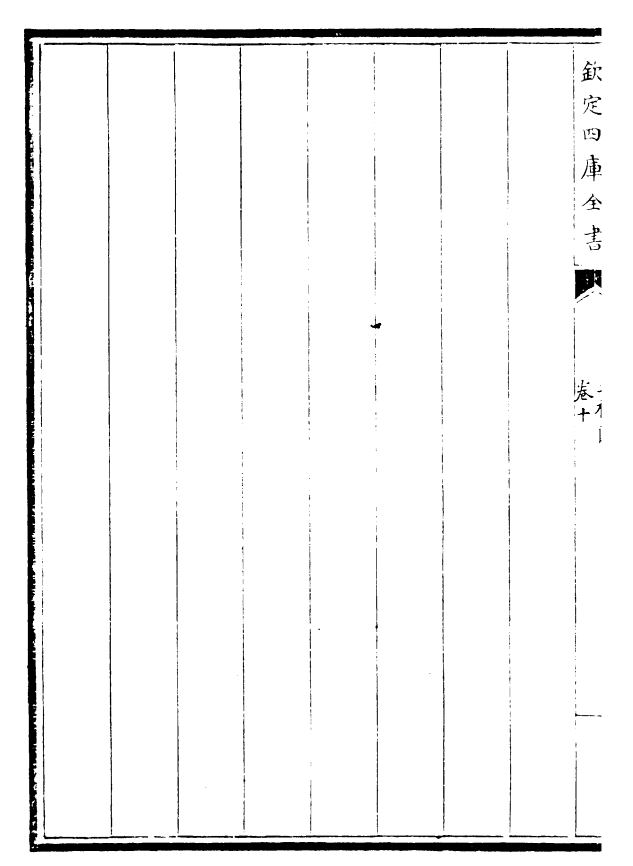
大圭



王人職云大圭長三尺杼上終葵首天子服之注云王所搢大圭也或謂之珽玉藻曰天子搢珽方正於天下也杼綱也終葵椎也以齊人謂椎為終葵故云終葵椎也為椎於杼上明無所屈也此對諸侯荼前屈後直大夫前屈後屈故玉藻注云此珽亦笏也謂之珽者言珽然無所屈也相玉書曰珽玉六寸明自炤然則六寸之珽據上不殺者椎頭也玉體瑜不掩瑕瑕不掩瑜善惡露見是其忠實故云明自炤也炤與照同故君子於玉比德

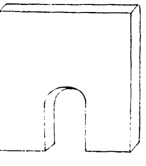


焉言其忠實也比他圭最長故得大圭之名以其搢於
衣帶之間同於衣服故以服言之


欽定四庫全書
卷十

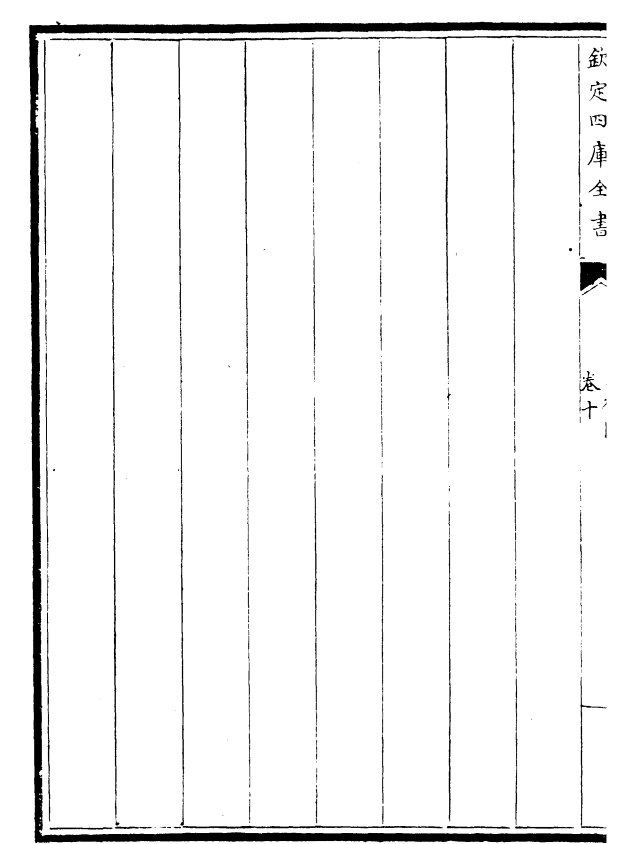


冒

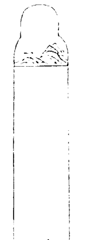


天子執冒四寸以朝諸侯注云名玉曰冒者言德能覆蓋天下也四寸者方以尊接卑以小為貴也案尚書大傳云古者必有冒言下之不敢專達之義天子執冒以朝諸侯是冒覆之注云君恩覆之臣乃敢進是其冒覆之事然則諸侯所受天子之圭璧者與諸侯為瑞也瑞也者屬也諸侯朝於天子有過行者留其圭璧三年圭璧不復者少黜以爵六年圭璧不復者少黜以地九年圭璧不復者而盡黜其地此所謂諸侯之於天子也義

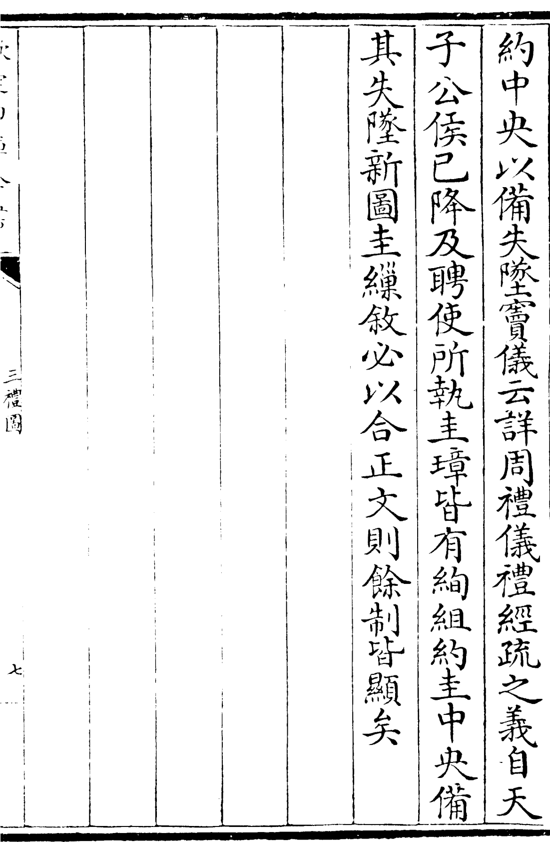
則見屬不義則不見屬也又孔注顧命曰言冒所以冒諸侯圭邪刻之以冒諸侯之圭以為瑞信子男執璧蓋亦刻而覆驗之大傳以古者圭有冒亦是冒圭之法也此冒據朝覲諸侯時執之詩殷頌云受小球大球為下國綴旒注小球尺二寸大球長三尺與下國結定其心如旌旗之旒彼據天子與諸侯盟會故云結定其心故執鎮圭不執冒也



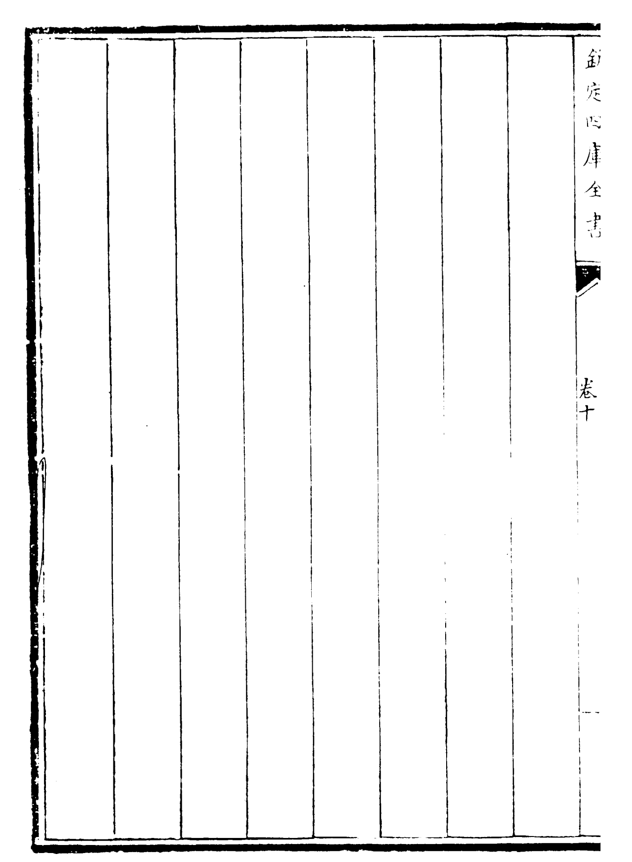
鎮圭



鎮圭大宗伯以玉作六瑞以等邦國等謂齊也王執鎮圭長尺二寸以鎮安天下葢以四鎮山為瑑飾故得鎮名典瑞曰王執鎮圭搢大圭以朝日又曰珍圭以徵守以恤凶荒珍音鎮鎮圭以徵守者若漢時徵郡守以竹使符也諸侯亦一國之鎮故以鎮圭徵之凶荒則民有遠志不安其土故王使使執鎮圭以往致王命以安之鎮圭大小之制當與琬圭琰圭相依孔義云凡圭廣三寸厚半寸剡上左右各寸半又注云尹拙議以鎮圭用五采組



約中央以備失墜賈儀云詳周禮儀禮經疏之義自天子公侯已降及聘使所執圭璋皆有絇組約圭中央備其失墜新圖圭繅敘必以合正文則餘制皆顯矣

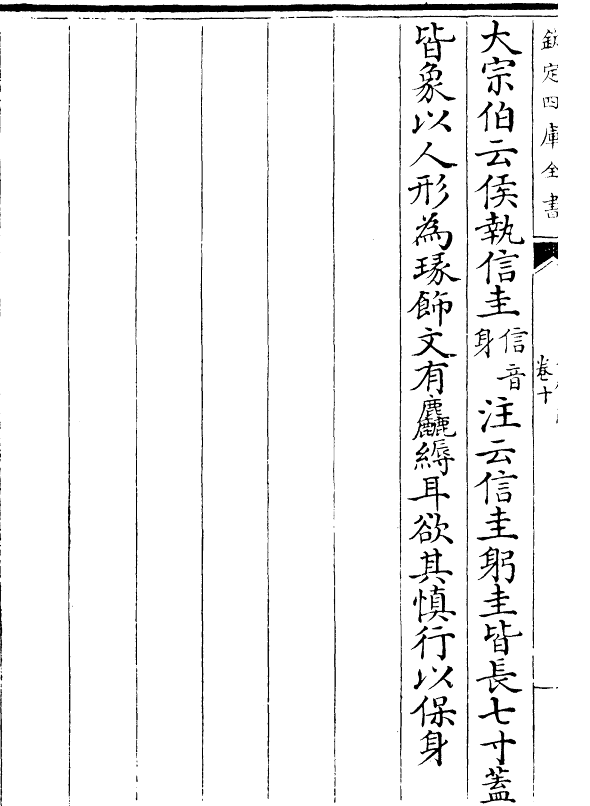


桓圭

大宗伯云公執桓圭注云公者二王之後及王之上公也玉人云命圭九寸謂之桓圭公守之其信圭躬圭皆言命圭而云守之者以其朝覲執焉居則守之也後鄭云雙植謂之桓賈釋云象宮室之有桓楹也以其宮室在上須桓楹乃安天子在上須諸侯乃安也蓋亦以桓楹為瑑飾也

信圭

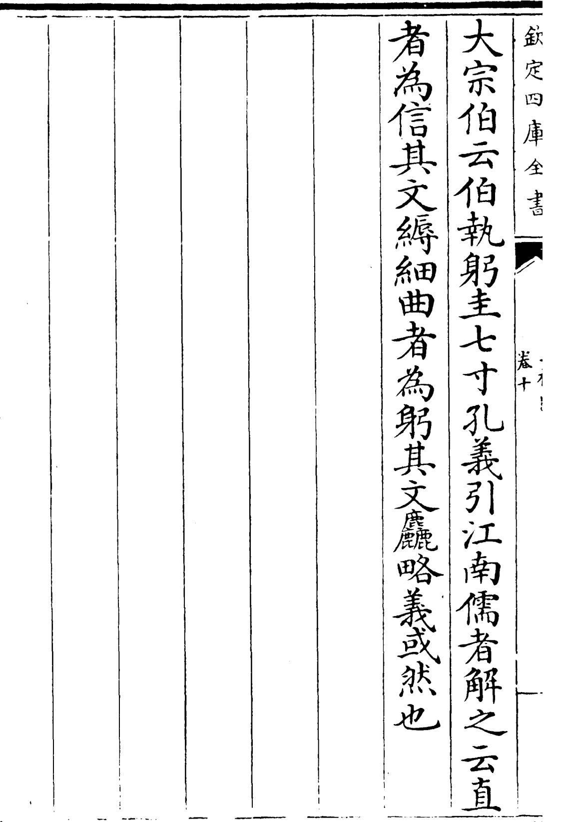




大宗伯云侯執信圭信音身注云信圭躬圭皆長七寸蓋皆象以人形為瑑飾文有麤縟耳欲其慎行以保身

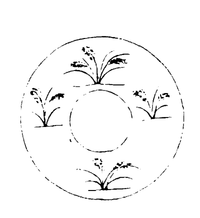
躬圭

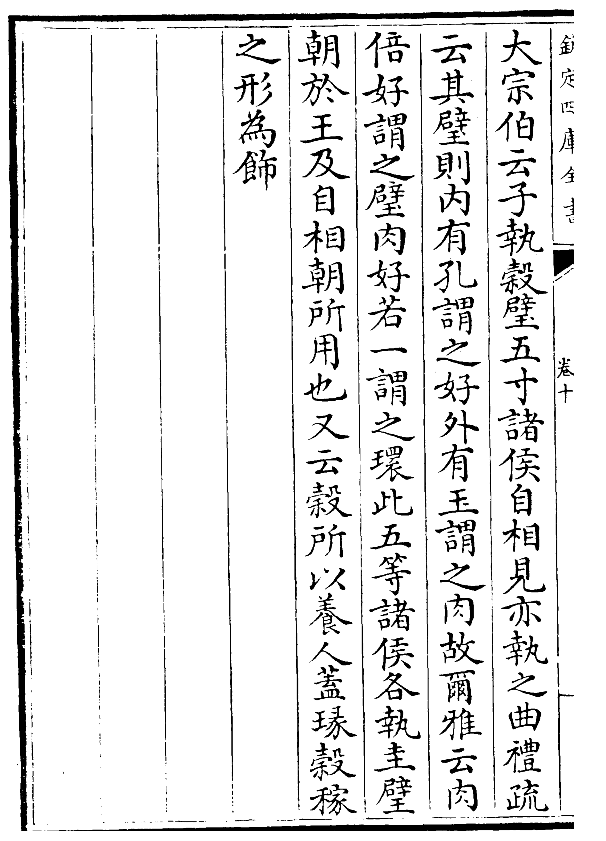




大宗伯云伯伯執躬圭七寸孔義引江南儒者解之云直者為信其文縟細曲者為躬其文麤略義或然也

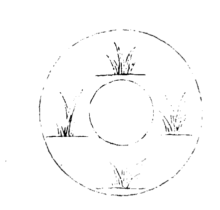
穀璧

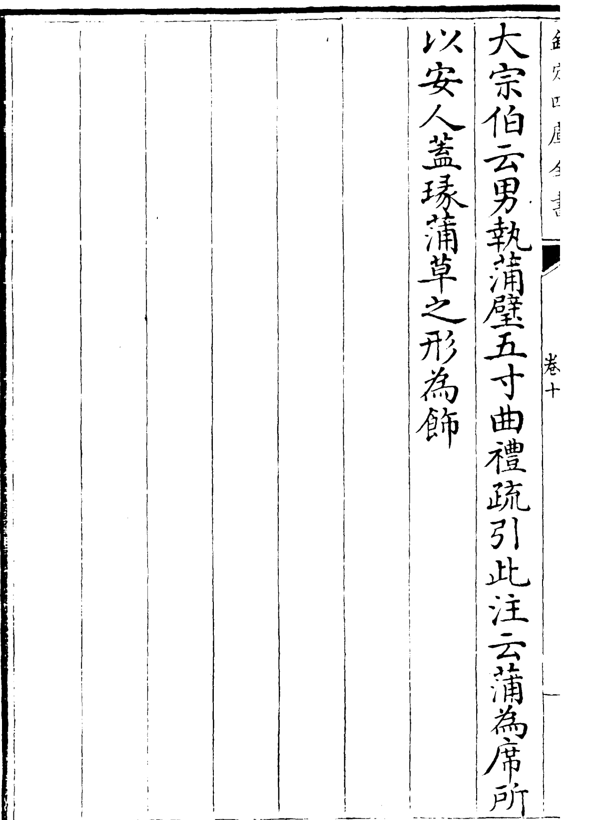




大宗伯云子執穀璧五寸諸侯自相見亦執之曲禮疏云其璧則内有孔謂之好外有玉謂之肉故爾雅云肉倍好謂之璧肉好若一謂之環此五等諸侯各執圭璧朝於王及自相朝所用也又云穀所以養人蓋瑑穀稼之形為飾

蒲璧



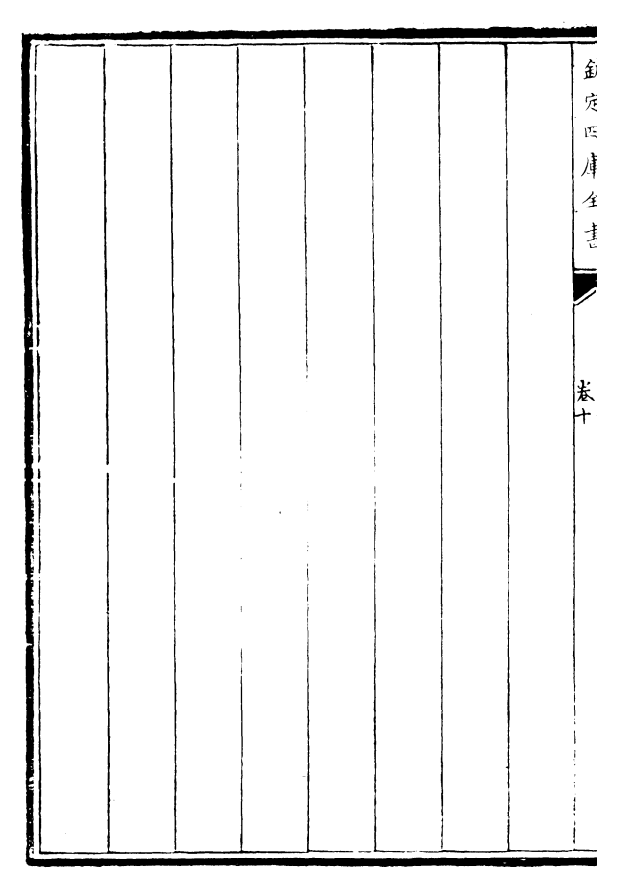


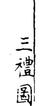
大宗伯云男執蒲璧五寸曲禮疏引此注云蒲為席所以安人蓋瑑蒲草之形為飾

牙璋

典瑞云牙璋以起軍旅以治兵守先鄭云牙璋瑑以為牙牙齒兵象故以牙璋發兵若今銅虎節發兵也後鄭云牙璋亦王使之瑞節兵守用兵所守也若齊人戍遂諸侯戍周之類又玉人云牙璋中璋七寸厚寸以起軍旅以治兵守後鄭云二璋皆有鉏牙之飾於琰側知然者以其二璋同起軍旅故也葢大軍旅則用牙璋以起之小軍旅則用中璋以起之也首言牙璋中璋不言牙者但牙璋文飾多故得牙名而先言之也中璋次於牙

璋明亦有牙也以文飾差少故惟有中璋之名不言牙也典瑞不言中璋者以其大小等故不見也

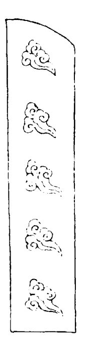




穀圭

玉人云穀圭七寸天子以聘女注云納徵加於束帛賈釋云自士已上皆用玄纁束帛但天子加以穀圭諸侯加大璋亦七寸典瑞云穀圭以和難以聘女後鄭云穀圭亦王使之瑞節也穀善也其飾若粟文然難仇讎和之者若春秋宣公及齊侯平莒及郯晉侯使瑕嘉平戎於王也其聘女則以納徵焉

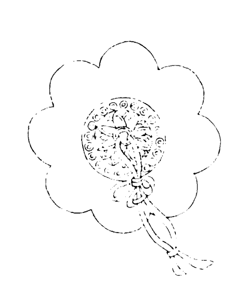
大璋



大璋七寸射四寸厚寸諸侯以聘女注云亦納徵加於束帛也上云大璋九寸此七寸得云大璋者以天子穀圭七寸以聘女諸侯不可過於天子而用九寸也謂用大璋之文以飾之故得大璋之名又案三璋之勺注云大璋加文飾中璋殺文飾邊璋半文飾則此璋雖七寸取於大璋加文飾之義謂遍於璋體瑑雲氣如大璋也

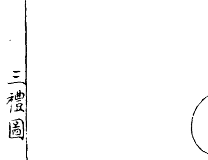
駔琮

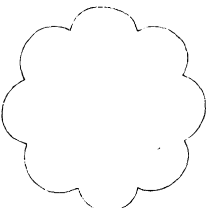
駔音組



玉人曰駔琮五寸宗后以為權又曰駔琮七寸鼻寸有半寸天子以為權後鄭讀駔為組謂以組繫琮因名組琮以玉飾豆即名玉豆是其類也先鄭解組琮以為稱錘以起量既用為權故有鼻又賈釋云量自是斗斛之名此權衡而為量者對文量與權衡異散文權衡亦得量名以其量輕重故也天子組琮既有鼻明后組琮亦有鼻也

大琮



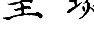


玉人云大琮十有二寸射四寸厚寸是謂内鎮宗后守之後鄭云如王鎮圭也射其外鉏牙賈釋曰言大琮者對上駔琮五寸者為大也言十有二寸者幷角徑之為尺二寸也云射四寸者據角各二寸兩廂幷四寸内鎮者對天子執鎮圭為内謂若内宰對太宰内司服對司服皆為内之比也王不言外者男子陽居外是其常但婦人陰主内治故得稱内也云其外鉏牙者據八角鋒言之故云鉏牙也



琬圭

玉人云琬圭九寸而繅以象德後鄭云琬猶圓也王使之瑞節也諸侯有德王命賜之使者執琬圭以致命焉故典瑞云琬圭以治德結好治德即玉人注云諸侯有德王命賜之也結好謂諸侯使大夫來聘既而為壇會之使大夫執以命事焉大行人曰時聘以結諸侯之好繅藉也先鄭云琬圭無鋒芒故治德以結好

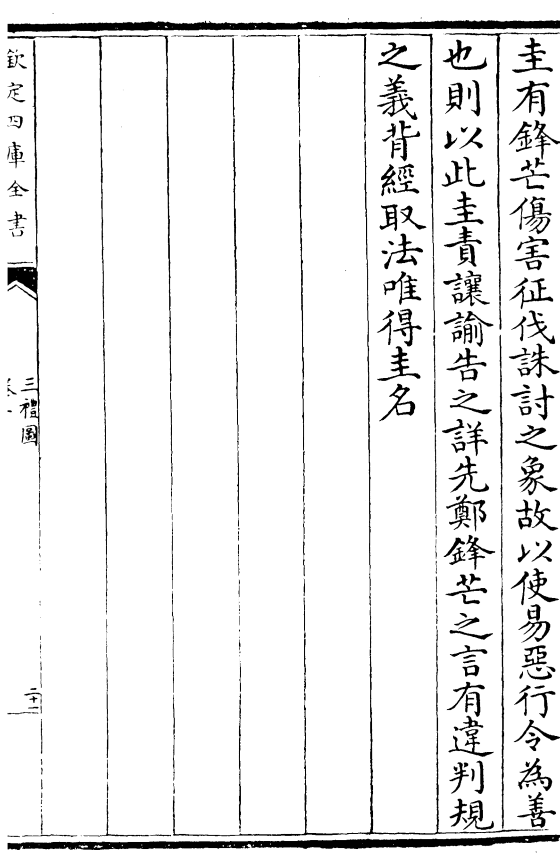


琰圭

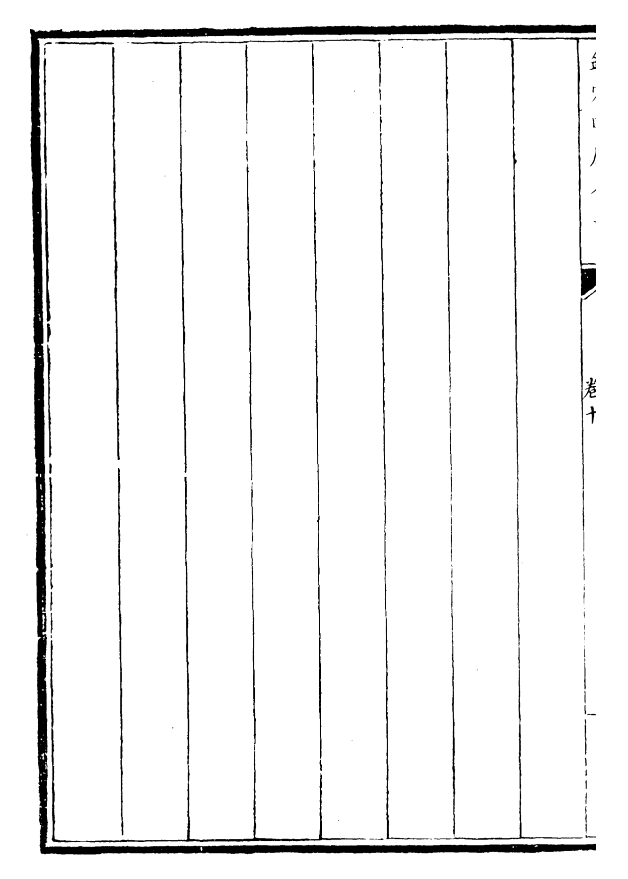




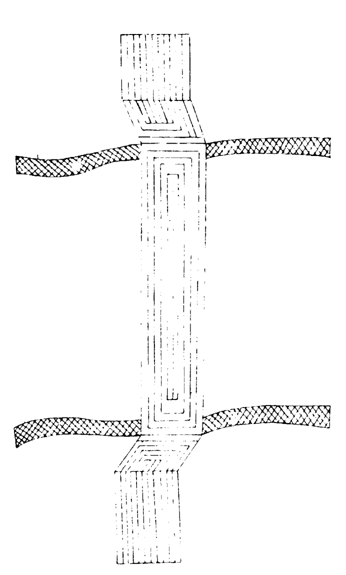
玉人云琰圭九寸判規以除慝以易行賈釋注云判半也凡圭琰上寸半琰圭琰半以上至首而規又半已下為瑑飾諸侯有為不義使者征之執以為瑞節也經云除慝謂誅逆惡也易行謂去煩苛也然則煩苛非惡逆之事直謂政教煩多而苛虐也是知諸侯有惡行故王使人執之以為瑞節易去之也又後鄭典瑞注云除慝亦於諸侯使大夫來覜既而使大夫執而命事於壇大行人職曰殷覜以除邦國之慝又先鄭典瑞注云琰



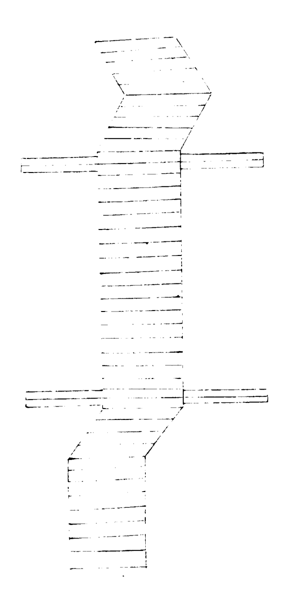
圭有鋒芒傷害征伐誅討之象故以使易惡行令為善也則以此圭責讓諭告之詳先鄭鋒芒之言有違判規之義背經取法唯得圭名



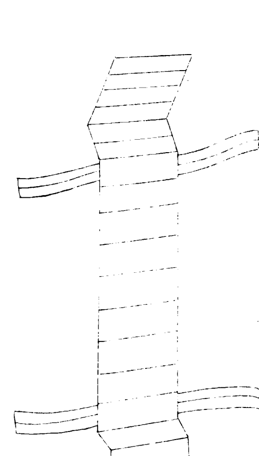
王者圭
玉繅藉舊圖



義疏

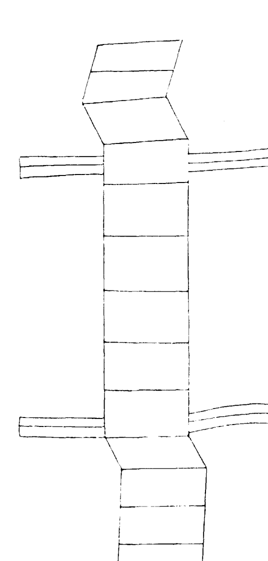


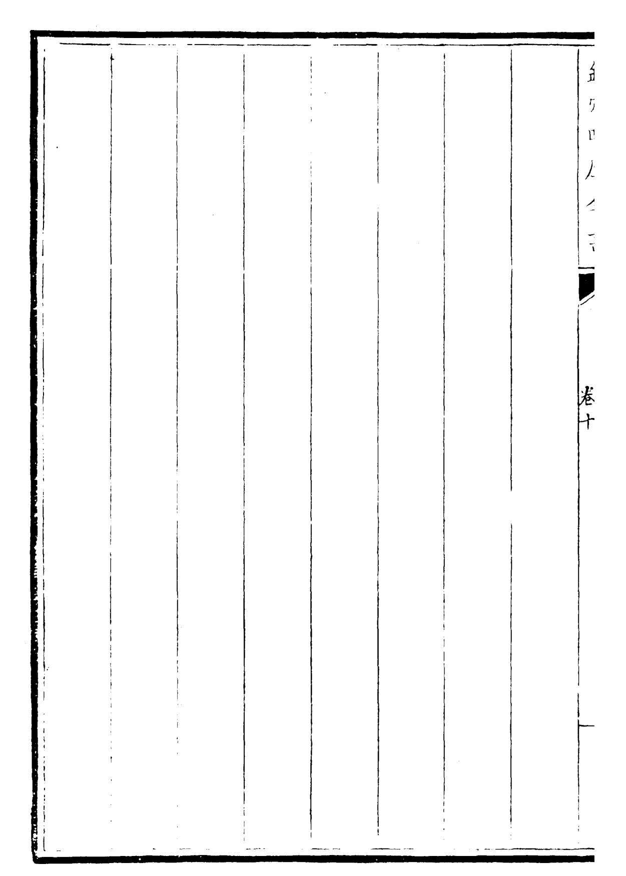
又疏義



又一說

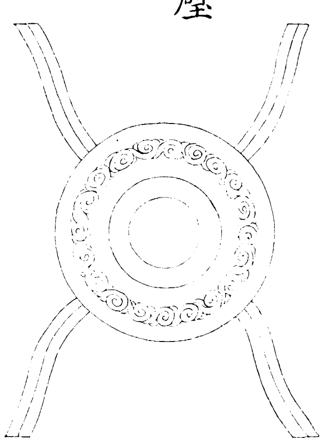
諸侯繅藉





穀璧蒲璧

繅藉同制



典瑞云王搢大圭執鎮圭繅藉五采五就以朝日注云繅有五采文所以薦玉木為中幹韋衣而畫之就成也五就五帀也一帀為一就公執桓圭侯執信圭伯執躬圭繅皆三采三就子執穀璧男執蒲璧繅皆二采再就繅讀曰藻賈釋云藻水草之文故讀從之言繅有五采文所以薦玉木為中幹用韋衣而畫之就成也者鎮圭尺二寸廣三寸即此木板亦長尺二寸廣三寸與玉同然後用韋衣之乃於韋上畫之一采為一帀五采則五

帀一帀為一就就成也是采色成者也又案聘禮記云絇組尺注云五采成文曰絇彼不問尊卑皆用五采組長尺以為繫所以束玉使不墜落因以為飾然絇組繫亦名繅藉者則曲禮云其有藉者則裼聘禮曰上介屈繅以授賔是亦名組繫為繅藉者也又曲禮疏引鄭注覲禮云繅藉以韋衣木廣袤各如其玉之大小既然則穀璧蒲璧其繅藉之形亦如之天子則以五采畫之公侯以三采子男則以二采其卿大夫亦二采故典瑞云

玉繅藉五采五就公侯伯皆三采三就子男繅皆二采再就又云瑑圭璋璧琮二采一就是也熊氏云五采五就者采别二行為就也三采三就者亦采别二行為一就故三就也又賈釋云二采一就者以臣下行聘不得與君同是以二采采别一行共為一就凡言就者或兩行名為一就即此上下文是也或一帀二行為二就就即等也知者聘禮記云所以朝天子圭與繅皆九寸又云繅三采六等朱白蒼注云以三色為再就謂三色色為

再就就亦等也三色即六等雜記亦云三采六等注云三采六等以朱白蒼畫為再行行為一等是一等為一行行亦就也據單行言之也各有所據故其文有異又孔義云既三采為六等則知天子五采已下采别為二等也此是周法其殷已上則禮含文嘉云天子三公諸侯皆以三帛以薦玉宋均注云其殷禮三帛謂朱白蒼象三正其五帝之禮薦玉用一色之帛故鄭注虞書三帛高陽氏之後用赤繒高辛氏之後用黑繒其餘諸侯

用白繒其餘謂堯舜之諸侯也既以采色畫韋衣於板上前後垂之又有五采組繩以為繫其組上以玄為天下以絳為地長尺無事則以繫玉有事則垂為飾故聘禮記云玄纁繫長尺絇組注云繫無事則以繫玉因為飾用五采組上以玄為天下以絳為地是也

三禮圖卷十

謹案卷九第十五頁後一行牙圍一尺一寸刋本

牙訛周據考工記注改

卷十第十五頁後四行難仇讎刋本脫難字據周

禮典瑞注增

第二十六頁前一行是采色成者也刋本色成訛

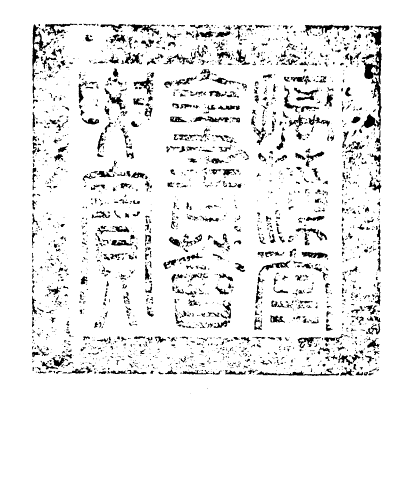
一色據周禮典瑞賈疏改

第二十七頁前五行則禮含文嘉云刋本自嘉云

至下薦玉用一四十字俱脫據曲禮下孔疏增

第二十七頁後一行其餘謂堯舜之諸侯也刋本
脱舜字據曲禮下孔疏增

第二十七頁後三行長尺無事則以繫玉刋本脱
長尺無事四字及以字據曲禮下孔疏增



總校官庶吉士臣侍朝

校對官檢討臣王坦修

謄録監生臣梅德

欽定四庫全書薈要

經部

三禮圖卷十二

臣紀昀詳校

詳校官編修臣程嘉謨

欽定四庫全書薈要卷二千五百五十六 經部

三禮圖卷十一

宋 聶崇義 撰

祭玉圖

黍尺　指尺

璧羨　蒼璧

黄琮　青圭

赤璋　白琥

玄璜　四圭有邸

兩圭有邸　圭壁

璋邸射　方明

方明壇

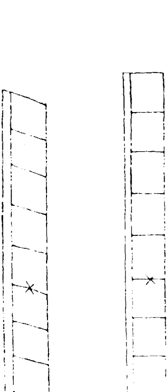
自周顯德三年冬十月奉堂帖令依故實模畫郊廟祭器祭玉至四年春以圖樣進呈尋降勑命指揮貯聶崇義檢討禮書禮圖模畫到祭器祭玉數拾件仍令國子監太常禮院集禮官博士同共考詳合得前代制度既依典禮孰不僉同况臣崇義自叨受命敢不竭誠祖述

經文研覈法度由是玉瑞玉器之屬造指尺璧羨以規之冠冕鼎俎之屬設黍尺嘉量以度之所謂繩墨誠陳不可欺以曲直規矩誠設不可欺以方圜也勑下諸官考詳後便下少府監依式樣製造其祭器則六尊六彝六罍鉶俎梱簠簋籩豆登爵玉爵坫圭瓚璋瓚匜盤洗篚洗罍洗勺匜盤太罍龍勺概尊蜃尊散尊共四十三其玉器則蒼璧黄琮青圭赤璋白琥玄璜四圭有邸兩圭有邸圭璧璋邸射共十至六年並依定式樣修訖已

於郊廟行用

黍尺

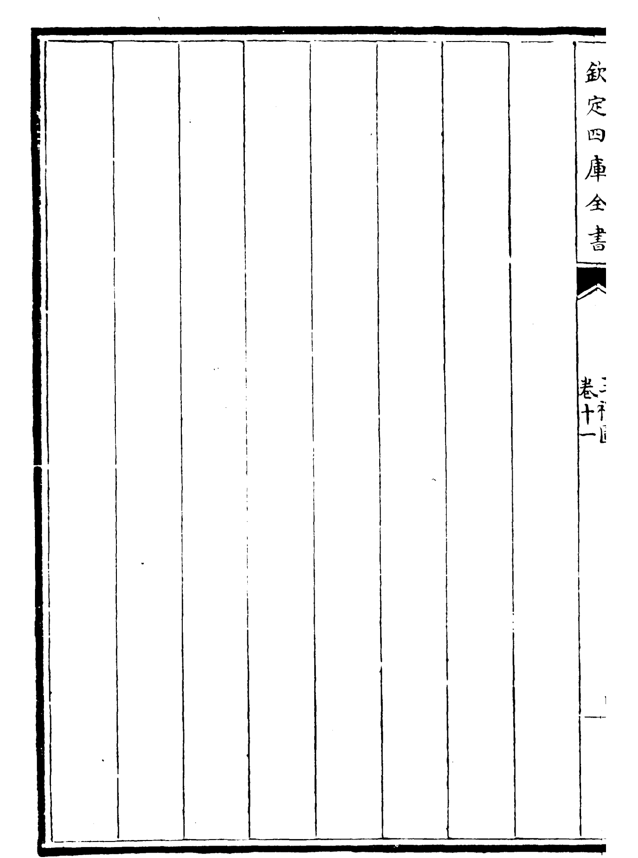
指尺



案漢書律歷志云一黍之廣為分十分為寸十寸為尺一黍之廣謂以子穀秬黍中者孟康曰子北方也北方黑謂黑黍也師古曰此說非也子穀猶言穀子耳秬即黑黍也無取北方號中者不大不小者也言取黑黍穀子大小中者率為分寸也秬音巨　又雜令云積秬黍為度者冕制則使之投壺記曰籌室中五扶注云籌矢也鋪四指曰扶一指案一寸又公羊傳曰膚寸而合何休云側手為膚案指為寸膚扶音義同　又家語曰布指知尺然則爰自周世歷秦漢以及魏晉黍分指寸之尺見於禮志但禮神之玉宜真比珉難得今自蒼壁已

下圭玉之屬請依指寸之尺冠冕尊彝用木之類請用

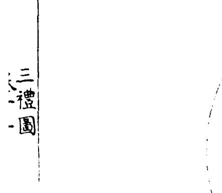
黍寸之尺黍有横竪故樞密使王朴亦令定黍尺取竪黍尺以校管律

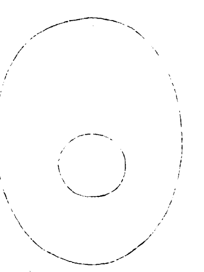


欽定四庫全書
卷十一

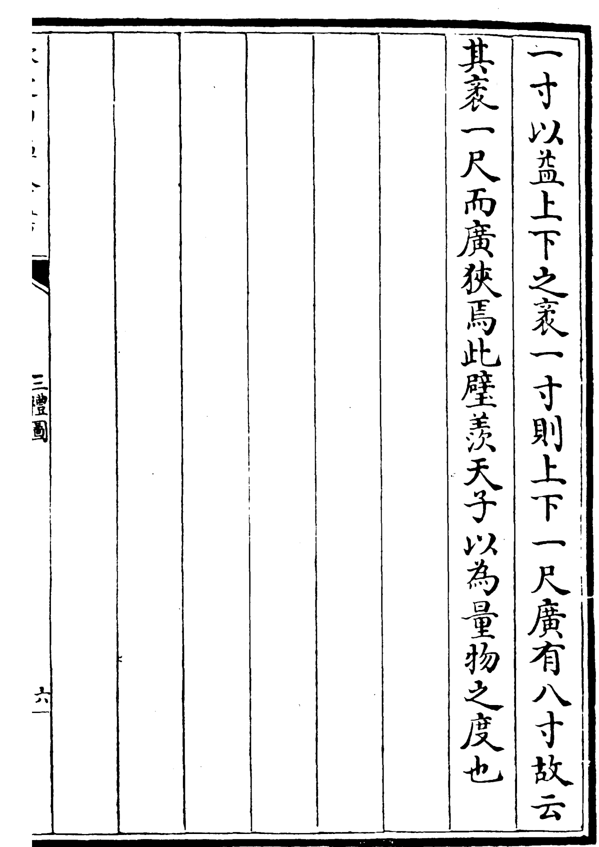
璧羨

白色



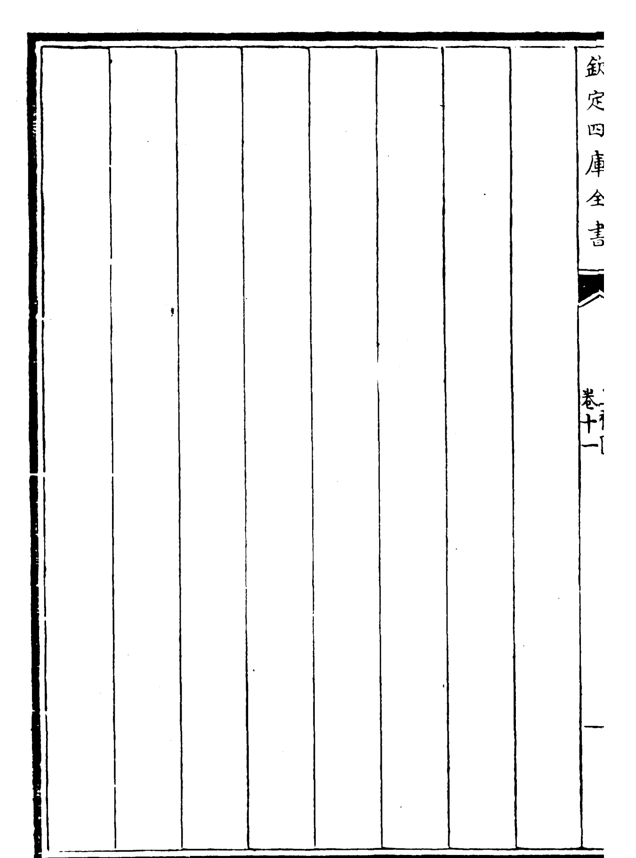


典瑞云璧羡以起度先鄭云羨長也此璧徑長尺以起度量後鄭云羨不圜之貌蓋廣徑八寸袤一尺又案玉人職云璧羡度尺好三寸以為度先鄭䱇羨徑也好璧孔也爾雅云肉倍好謂之璧好倍肉謂之瑗肉好若一謂之環賈釋云引爾雅者欲見此璧好三寸也好即孔也兩畔肉各三寸則兩畔肉共六寸是肉倍好共為九寸也又後鄭云羨猶延也其袤一尺而廣狹焉是羨為不圜之貌也玉人造此璧之時應圜圜徑九寸今減廣

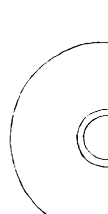


一寸以益上下之袤一寸則上下一尺廣有八寸故云

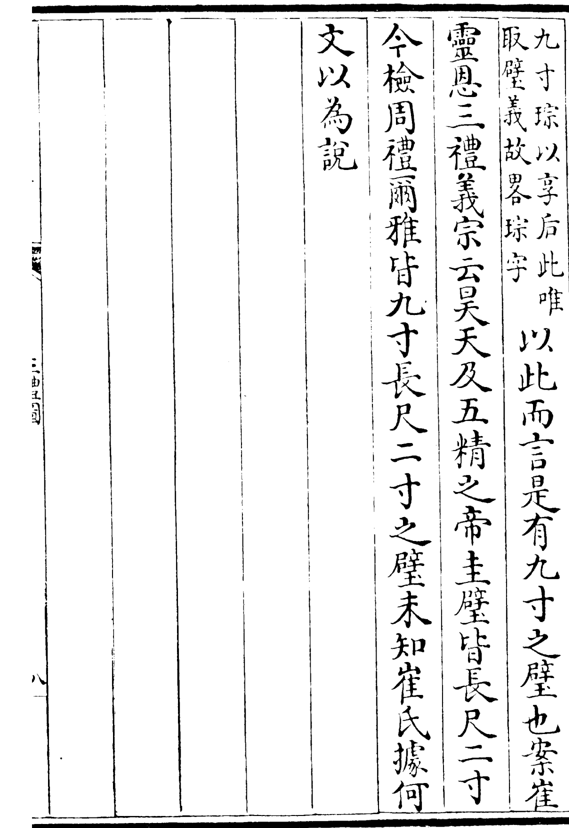
其袤一尺而廣狹焉此璧羨天子以為量物之度也



蒼璧
青色



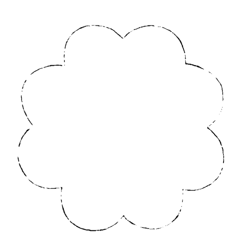
案大宗伯云以蒼璧禮天牲幣亦如璧色後鄭云以冬至祭天皇大帝在北極者於地上之圜丘蒼璧者天之色圜璧圜丘皆象天體以禮神者必象其類也下皆倣此臣崇義又案玉人云璧好三寸賈釋云古人造璧應圜圜徑九寸其注又引爾雅云肉倍好謂之璧郭璞云肉邊也好孔也然則兩邊肉各三寸與此三寸之好共九寸也阮鄭二圖皆云蒼璧九寸厚寸是據此而言也又玉人璧好三寸之下云璧九寸諸侯以享天子玉人璧琮



九寸琮以享后此唯取璧義故畧琮字以此而言是有九寸之璧也案崔靈恩三禮義宗云昊天及五精之帝圭璧皆長尺二寸今檢周禮爾雅皆九寸長尺二寸之璧未知崔氏據何文以為說

黄琮

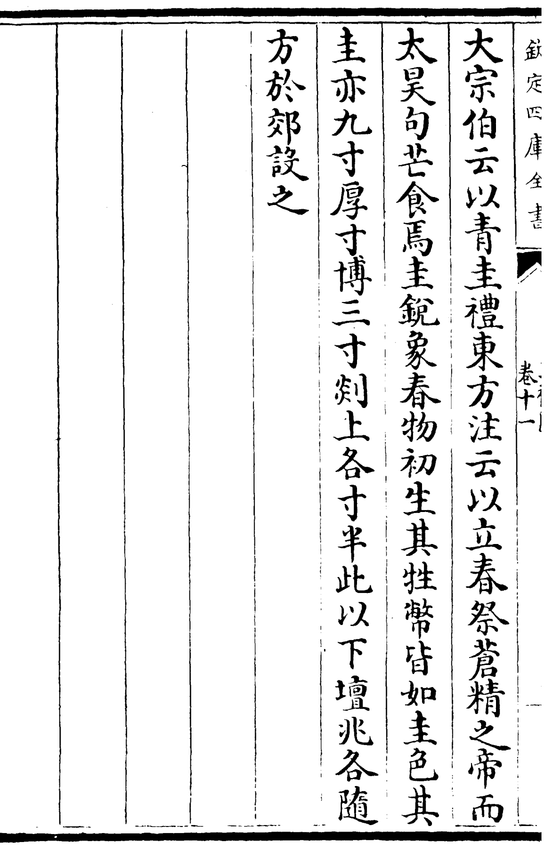
黄色



大宗伯云以黄琮禮地牲幣亦如琮色後鄭云以夏至日祭崑崙之神於澤中之方丘黄者中之色琮八方以象地此比大琮每角各剡出一寸六分長八寸厚寸臣崇義又案禮記郊特牲疏引先師所説祀中央黄帝亦用黄琮然其琮宜九寸以别於地祇今國家已依而行之

青圭

青色



大宗伯云以青圭禮東方注云以立春祭蒼精之帝而太昊句芒食焉圭銳象春物初生其牲幣皆如圭色其圭亦九寸厚寸博三寸剡上各寸半此以下壇兆各隨方於郊設之

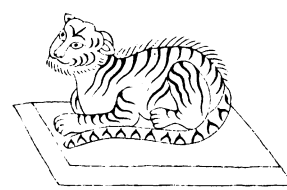
赤璋

赤色

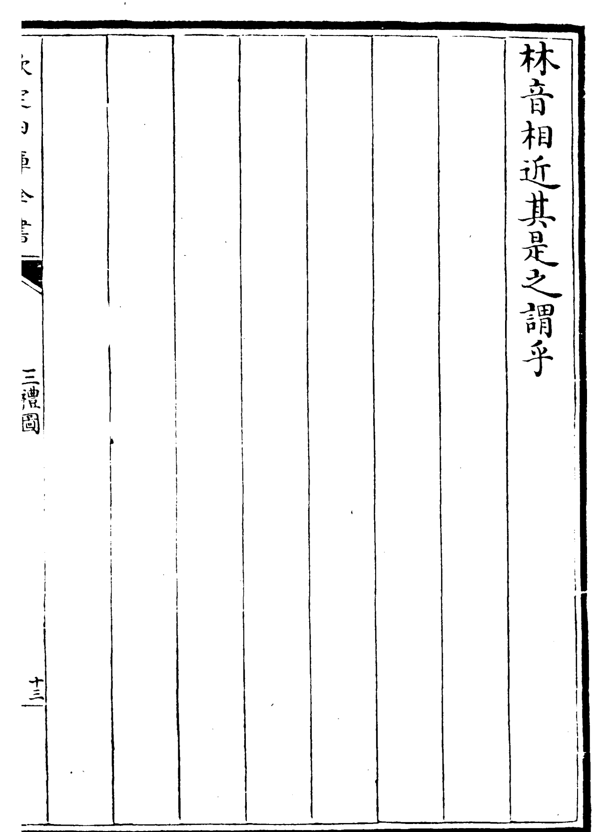
大宗伯云以赤璋禮南方注云以立夏祭赤精之帝而炎帝祝融食焉牲幣皆如璋色半圭曰璋夏物半死而象焉熊氏云祀中央黄帝亦用赤璋臣崇義今案上下經文祀五精之帝玉幣各如其色季夏土王而祀黄帝於五帝之内禮用赤璋獨不如其色於理未允上巳凖孔義依先師所說用黄琮九寸為當熊氏之義亦存冀来哲所擇

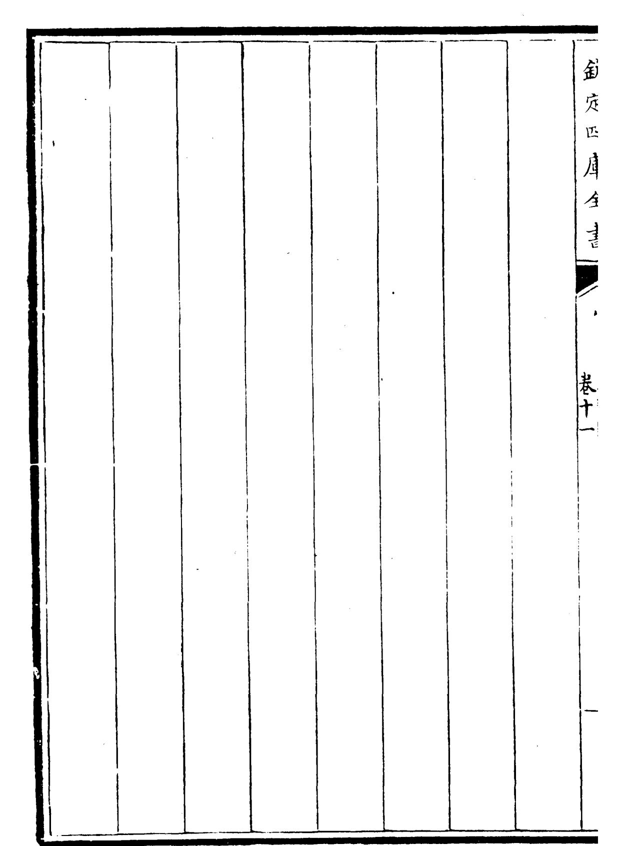
白琥

白色



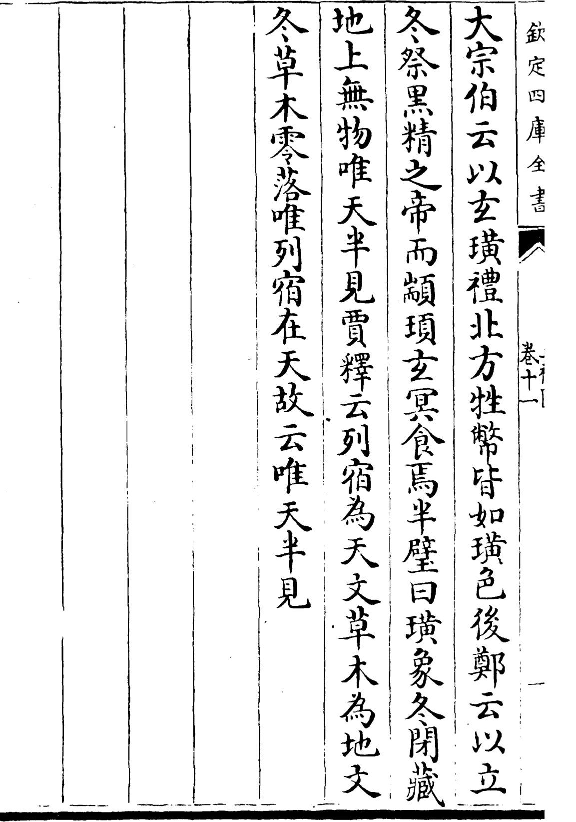
大宗伯云以白琥禮西方牲幣皆如琥色注云以立秋祭白精之帝而少昊蓐收食馬琥猛象秋氣嚴鄭圖云以玉長九寸廣五寸刻伏虎形高三寸臣崇義又案孫氏符瑞圖云白虎西方義獸白色黑文一名騶虞尾倍其身故開元禮避諱而云禮西方白帝以騶虞是也又晉中興書云白虎尾參倍其身又尚書大傳說散宜生等之於陵氏取怪獸尾倍其身名曰虞後鄭云虞盖騶虞也周書曰英林酋耳若虎豹尾長參倍其身於陵英


林音相近其是之謂乎



玄璜

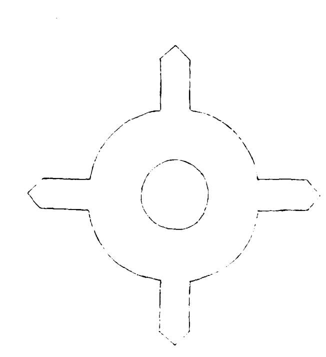
玄色



大宗伯云以玄璜禮北方牲幣皆如璜色後鄭云以立冬祭黑精之帝而顓頊玄冥食焉半璧曰璜象冬閉藏地上無物唯天半見賈釋云列宿為天文草木為地文冬草木零落唯列宿在天故云唯天半見

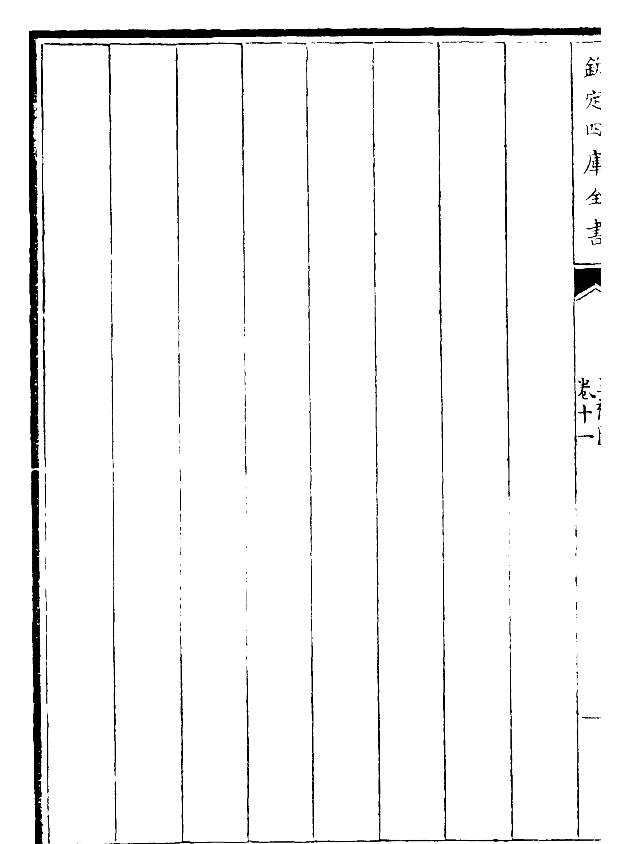
四圭有邸

赤色



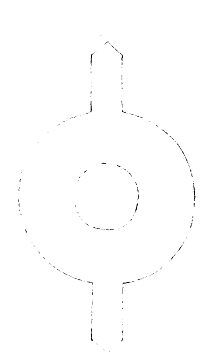
案典瑞云四圭有邸以祀天旅上帝又玉人云四圭尺有二寸以祀天賈釋先鄭義云邸本也謂用一大玉琢出中央為璧形厚寸天子以十二為節於璧四面各琢出一圭皆長尺二寸與鎮圭等其璧為邸蓋徑六寸總三尺又與大圭長三尺同然以禮神之玉宜真比珉難得其或玉有不及尺度仍用六寸璧為邸四面各琢出一圭皆長三寸以同鎮圭長尺二寸之制雖從權改作亦合古便令諸玉從宜下皆類此又後鄭云祀天謂於

夏正郊祀感生之帝也旅上帝謂祀五帝也大宗伯以青圭等已見祭五方天帝此又用四圭有邸而祭者彼即四時迎氣及總享於明堂是其常也此因有故而祭之也感生之帝亦五帝别言為天者以其祖感之而生故殊異之也臣崇義案郊特牲義云祭感生之帝玉與牲幣宜從所尚之色此四圭亦博三寸厚寸


卷十一

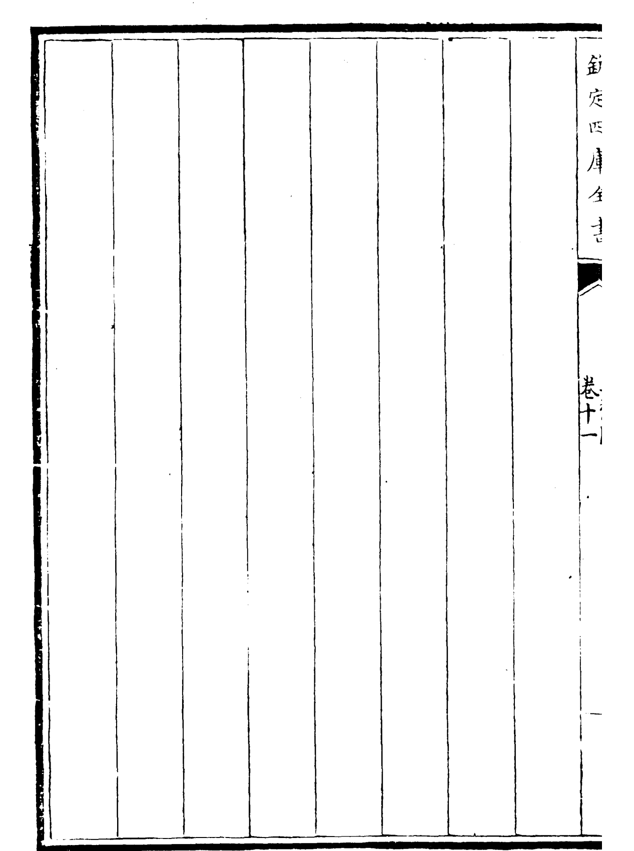
兩圭 青色

有邸

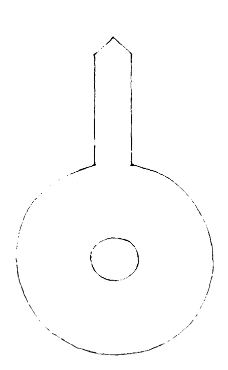


玉人云兩圭五寸有邸以祀地旅四望此兩圭五寸亦宜於六寸璧兩邊各琢出一圭俱長二寸半博厚與四圭同典瑞注云兩圭以象地數二也僢音昌絹反而同邸又王制注云卧則同僢彼僢謂兩足相鄉此兩圭足同邸是足相鄉之義上四圭同邸亦是各自兩足相鄉故此言僢而同邸總解之也爾雅云邸謂之柢郭璞云柢為物之根柢與邸底音義皆同賈釋云祀地者謂於三陰之月祭神州之神於北郊上四圭郊天此祀神州地祇

雖天地相對但天尊地卑圭以四二為異故鄭直云象地數不言降殺也四望謂五嶽四鎮四瀆也若夫地祇自有黄琮此兩圭有邸以祀地謂祀神州之神於北郊及國有故而旅祭四望以對上四圭有邸以祀天旅上帝也又案牧人職注云神州地祇王與牲幣同用黝色其望祀則各隨其方色

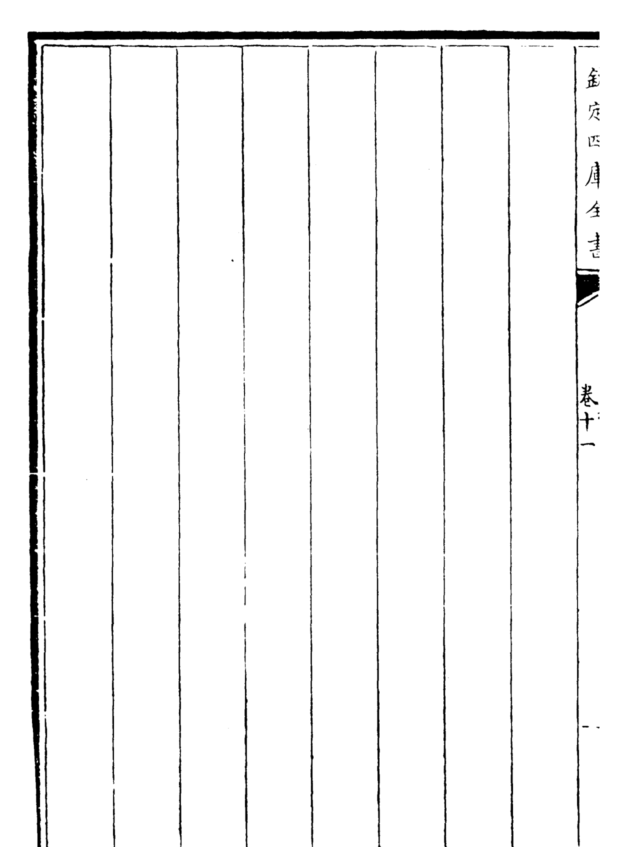


圭璧 白色



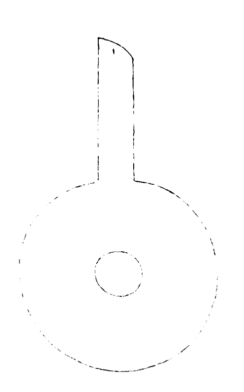
玉人云圭璧五寸以祀日月星辰此一圭宜於六寸璧上琢出一圭長五寸後鄭云圭其邸為璧取殺於上帝賈釋云上四圭有邸以祀天旅上帝此一圭有邸言取殺者謂取降殺以三為節也祀日月者若春分朝日秋分夕月并大報天而主日配以月也其祀星辰若小宗伯云兆五帝於四郊四望四類亦如之彼注云四類日月星辰運行無常以氣類為位兆日於東郊兆月與風師於西郊兆司命司中於南郊兆雨師於北郊凡祭日

月等用此圭璧以禮其神各隨方色賈釋云兆日於東郊者以大明生於東也兆月於西郊者以月生於西也知兆風師亦於西郊者以五行土為風風雖屬土秋氣之時萬物燥落由風故亦於西郊知兆司中司命於南郊者以南郊是盛陽之方司中司命是陽故兆於南方也雨是水宜在水位故兆雨師於北郊


卷十一

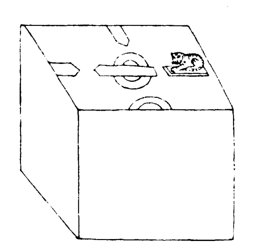
璋邸射

白色

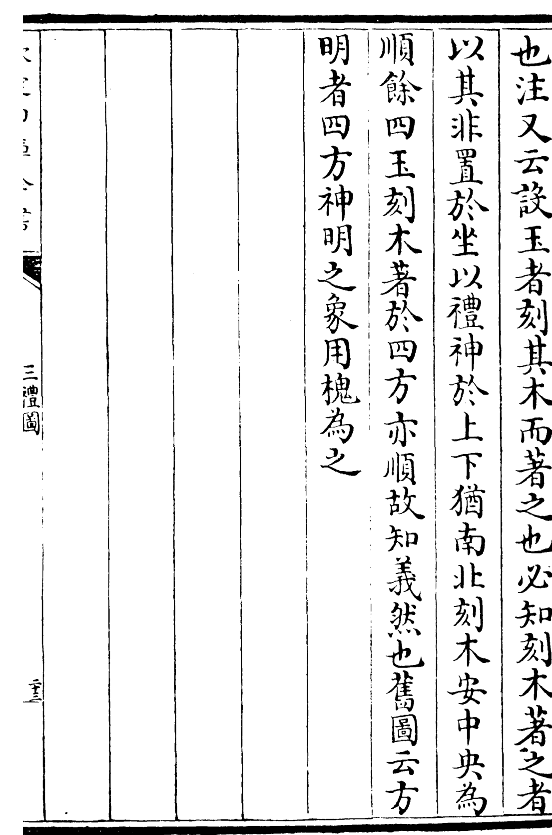


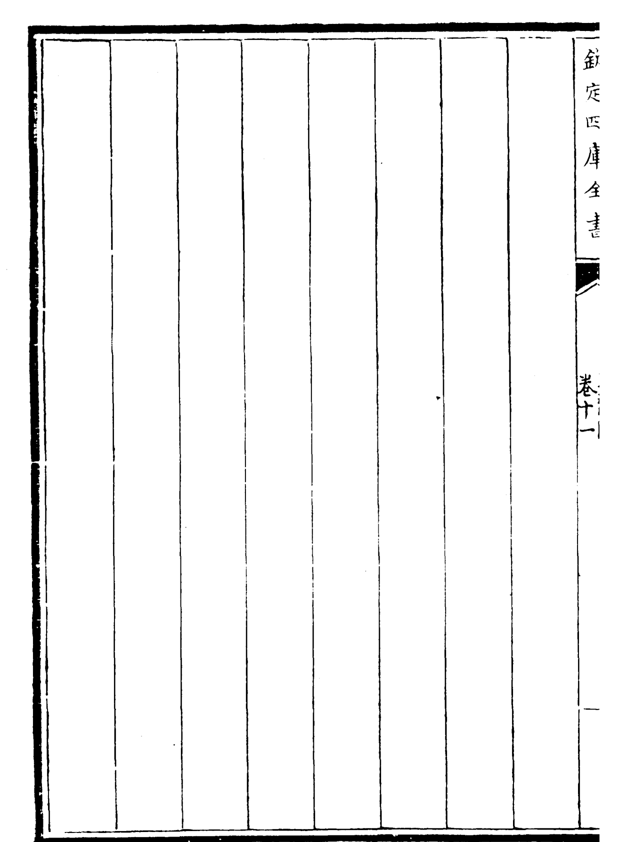
典瑞云璋邸射以祀山川注云璋有邸而射取殺於四望又玉人注云邸射剡而出也賈釋云嚮上謂之出半圭曰璋其璋首邪卻之今從下自邸嚮上總邪卻之名為剡而出也此祀山川謂若小宗伯云兆山川邱陵墳衍各因其方亦隨四時而祭則用此璋邸以禮其神璋邸亦隨方色

方明

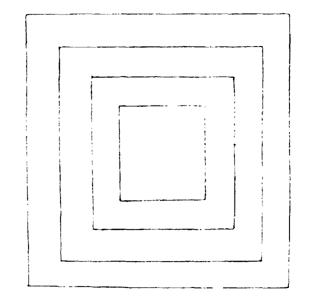


覲禮云方明者木也方四尺設六色東方青南方赤西方白北方黒上玄下黄設六玉上圭下璧南方璋西方琥北方璜東方圭注六色象其神六玉以禮之賈釋云大宗伯蒼璧以禮天黄琮以禮地後鄭注以天謂冬至祭天皇上帝於北極者地謂夏至祭神在崐崘者皆是天地至貴之神也然則此上宜用蒼璧下宜用黄琮而不用者則此上下之神是日月之神非天地之至貴者也典瑞云圭璧以祀日月故此上圭下璧是日月之神


也注又云設玉者刻其木而著之也必知刻木著之者以其非置於坐以禮神於上下猶南北刻木安中央為順餘四玉刻木著於四方亦順故知義然也舊圖云方明者四方神明之象用槐為之

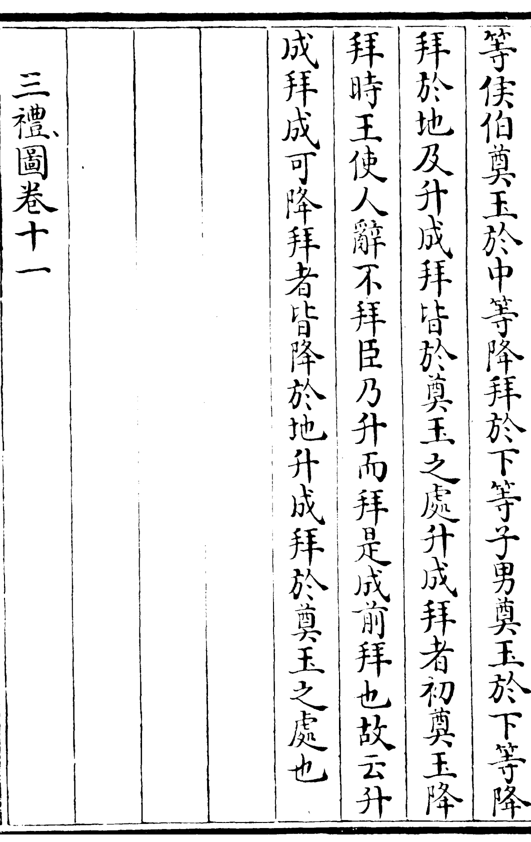


方明壇



案覲禮諸侯覲於天子為宮方三百步四門壇十有二尋深四尺加方明於其上注云宮謂壝土為埒以象牆壁也以宮方三百步則築壇於國外也故司儀職注云合諸侯謂有事而會不協而盟為壇於國外以命事若天子春帥諸侯拜日於東郊則為壇於國東夏禮日於南郊則為壇於國南秋禮山川邱陵於西郊則為壇於國西冬禮月與四瀆於北郊則為壇於國北既拜禮而還加方明於壇上而祀焉所以教尊尊也言天子親自

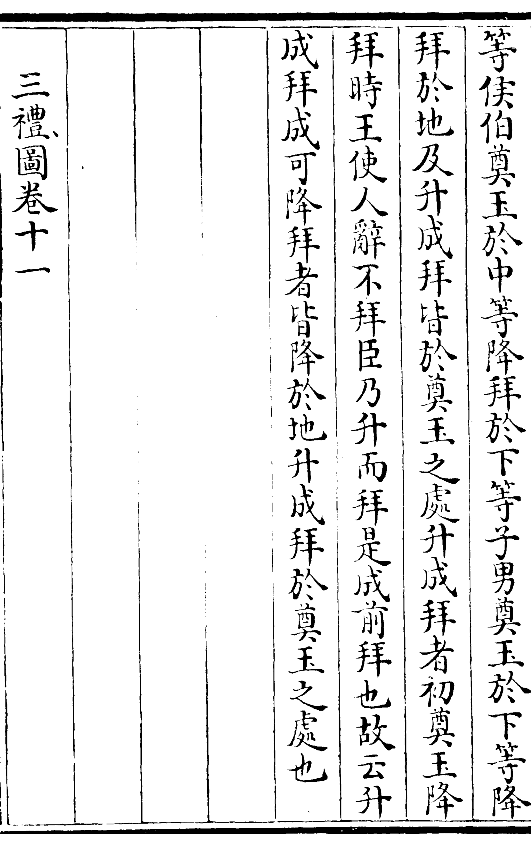
拜日禮月之等是尊尊之法教諸侯已下尊敬在上者也八尺曰尋則方九十六尺深謂高也從上曰深又司儀云為壇三成成猶重也三重者自下差之為三等而上有堂焉上方二丈四尺上等中等下等每等兩廂各十二尺共二丈四尺三等則總七丈二尺通堂上二丈四尺合為九丈六尺也一等為一尺發地一尺上有三成每成一尺三成為三尺總四尺則諸侯各於等奠玉降拜升成拜明臣禮也然則公奠玉於上等降拜於中



等侯伯奠玉於中等降拜於下等子男奠玉於下等降拜於地及升成拜皆於奠玉之處升成拜者初奠玉降拜時王使人辭不拜臣乃升而拜是成前拜也故云升成拜成可降拜者皆降於地升成拜於奠玉之處也

三禮圖卷十一

拜日禮月之等是尊尊之法教諸侯已下尊敬在上者也八尺曰尋則方九十六尺深謂高也從上曰深又司儀云為壇三成成猶重也三重者自下差之為三等而上有堂焉上方二丈四尺上等中等下等每等兩廂各十二尺共二丈四尺三等則總七丈二尺通堂上二丈四尺合為九丈六尺也一等為一尺發地一尺上有三成每成一尺三成為三尺總四尺則諸侯各於等奠玉降拜升成拜明臣禮也然則公奠玉於上等降拜於中



等侯伯奠玉於中等降拜於下等子男奠玉於下等降拜於地及升成拜皆於奠玉之處升成拜者初奠玉降拜時王使人辭不拜臣乃升而拜是成前拜也故云升成拜成可降拜者皆降於地升成拜於奠玉之處也

三禮圖卷十一